LESLLA Symposium Proceedings

Citation for LESLLA Symposium Proceedings

This article is part of a collection of articles based on presentations from the 2014 Symposium held at Radboud University, Nijmegen, The Netherlands. Please note that the year of publication is often different than the year the symposium was held. We recommend the following citation when referencing the edited collection.

Van de Craats, I., Kurvers, J., & van Hout, R. (Eds.) (2015). Adult literacy, second language and cognition. Centre for Language Studies. Centre for Language Studies. https://lesllasp.journals.publicknowledgeproject.org/index.php/lesllasp/issue/view/474

About the Organization

LESLLA aims to support adults who are learning to read and write for the first time in their lives in a new language. We promote, on a worldwide, multidisciplinary basis, the sharing of research findings, effective pedagogical practices, and information on policy.

LESLLA Symposium Proceedings
https://lesllasp.journals.publicknowledgeproject.org

Website
https://www.leslla.org/

IDENTITY IMPOSITION IN EFL TEXTBOOKS FOR ADULT SECONDARY EDUCATION IN CHILE[1]

Miguel Farías and Diego Cabezas, Universidad de Santiago de Chile

Abstract

In the midst of recent social movements claiming for free and qualitative education in Chile, this paper presents a study about adult secondary education , one of the sectors that has not benefitted much from the mild reforms generated by such movements. From a critical discourse analysis perspective and using an adapted model that combines textual criteria, pre, intra and posttextual inquiries and a lexico-grammar approach, we scrutinized the textbooks provided by the government to teach English as foreign language (TEFL) in adult secondary education. Considering textbooks as modeling technologies, we found that the portrayals of identity in the EFL textbooks analyzed are decontextualized, biased and irrelevant for the intended audience of adult, working class, dropout students that attend evening lessons in an effort to complete their secondary education. Moreover, in our interpretation, such depictions in these textbooks that are part of the national curriculum in adult education are constructed with an ideological discourse seemingly aimed at maintaining a capitalist status quo and imposing neoliberal identities on learners.

Keywords: ideologies in discourse, EFL textbooks, identity construction, adult secondary education

1. Introduction

The issue under analysis, the relevance of textbooks used to teach English to adults, is contextualized within the educational policies to teach adults, which are set by the Ministry of Education (MINEDUC) as the main responsible for pre-school, primary, and secondary schooling in Chile. The pre-primary level is two years of non-compulsory education for children four to five years of age. Primary and secondary education is compulsory. Primary education is from ages 6 to 13, and secondary education is from ages 14 to 17. In 2000, 99 percent of school-age children were studying at primary schools, and 90 at secondary schools. However, more than 5 million adults have not finished their

compulsory studies, which are guaranteed by law, primary since 1920 and secondary since 2003.

The aim of the MINEDUC is to ensure an equitable, good quality educational system. To accomplish this, the Ministry re-launched in 2013 a program called Adult Flexible Education, designed for adults who have not started or finished primary or secondary education and do not have enough time to attend classes regularly. In the program web page (http://www.epja.mineduc.cl/), we can read that it consists of a free educational program, flexible (attendance is not compulsory) and classes meet for a shorter period of time than regular classes. These courses are offered by executing agencies (public or private) properly selected and authorized by the Ministry of Education, such as educational institutions, NGOs, foundations and corporations. These entities receive a monetary compensation for each test approved by the students. As in regular education, English as a foreign language is included in the plan of studies. To complete any segment of education, students must successfully pass a standardized national evaluation, in which participants have only three opportunities to pass each subject. It is important to highlight that all subjects must be passed, if they fail, the student has to take the same segment once again the year to come.

Even though this program is a step towards achieving quality education, it still needs to be evaluated in its purposes and results. Except for this program, adult students have apparently been ignored, not only by the Chilean government but also by the scholar community in general where EFL adult learners have not received the proper consideration. In this fashion, it is critical to draw the attention of the authorities and the discourse community of Applied Linguistics to this area, where adult learners are required to use MINEDUC unexamined textbooks.

Apart from the now classical reference to how culture is presented in EFL materials (Alptekin 1993), textbooks have been analyzed in Spain for their inclusion and treatment of intercultural and international issues (Mendez García, 2005); for their ideological and cultural implications for Chinese EFL learners (Shi, 2000); for their appropriateness for the Iranian EFL context (Roshan 2014). Roshan (2014) concludes that the two textbooks evaluated reflect cultural and ideological assumptions through their focus on the US and the UK where their local cities, life styles and subjects depict a biased way of life. In the area of EFL textbooks in Chile, Godoy (2014) shows the lack of authenticity of secondary EFL textbooks when contrasted with data from English language corpus analysis.

In this context, we report on a study that scrutinized the textbooks used for EFL adult learners from a critical discourse analysis perspective, using an

adapted model of textual analysis to explore their ideological implications and relevance. We include a review of the conceptual framework used, an illustration of the application of the adapted model and a summary of the conclusions from the analysis.

2. Theoretical framework

As the big umbrella approach covering and driving this investigation, Critical Discourse Analysis (CDA) can be defined as "an interdisciplinary approach to textual study that aims to explicate abuses of power promoted by those texts, by analyzing linguistic/semiotic details in light of the larger social and political contexts in which those texts circulate" (Huckin, Andrus & Clary-Lemons 2002: 107). Therefore, CDA offers the lens to thoroughly analyze and identify the ideological dimension and the particular type of individual intended to be educated by the flexible adult secondary education in the area of English as a second/foreign language. According to Fairclough and Wodak (2001), CDA recognizes discourse as social practice which contributes both to sustain and perpetuate the social status quo, but also helps to transform it.

In order to embrace CDA as an approach that provides demystifying and emancipating effects, we have created a multidisciplinary model, including theoretical background and scholars from numerous disciplines and epochs. This adapted Critical Reading of Texts model helped us to read off and analyze each reading passage in a systematic and organized manner. We can observe in Figure 1 the Critical Reading of Texts model in its graphic representation.

In the model we have followed Fairclough's (1992) three levels view of language. Text is the initial stage for the understanding of any written message, where the inner and purely linguistic structure of the text is to be found; this is followed by Discourse, in general terms understood as language in use. Finally, we have Society, where language goes beyond discourse, working as the main tool in the construction of ideologies; this is done by "representing and constructing society which reproduce unequal relations of power, relations of domination and exploitation" (Beaugrande 2007: 28). These three levels worked interactively in the whole analysis as the constant and consistent umbrella model giving form to the investigation.
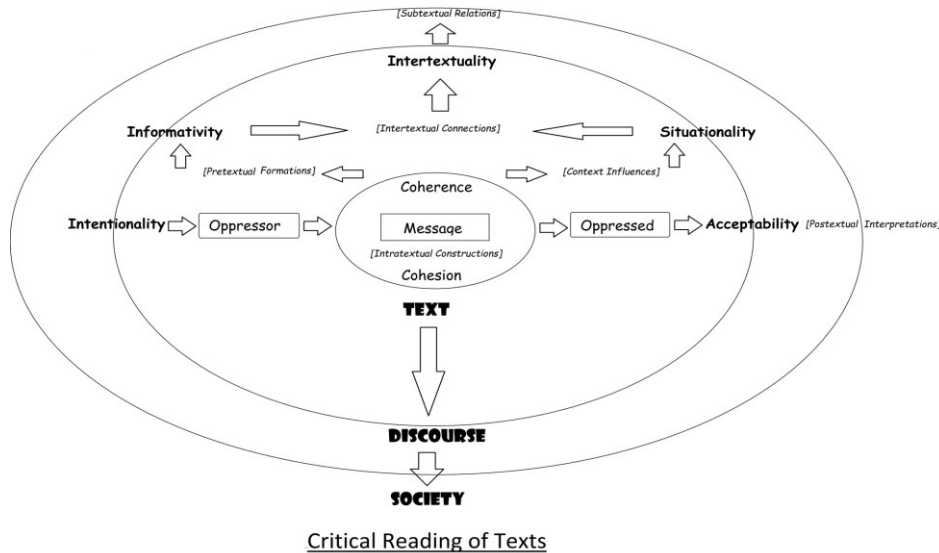
Figure 1:   *Critical reading of texts model (based on Beaugrande and Dressler 1984; Fairclough 1992; Hegel 1999; Pennycook 2009)*

We have to understand that this model's interlocutors were firstly defined in the work of the Marxist social theorist Hegel (1999) and brought, developed and popularized in the field of education by the critical pedagogue Paulo Freire (1970), who described the agents involved in the social struggle, that is to say class struggle between the bourgeoisie and the proletariat, as oppressor and oppressed.

Subsequently, the initial theory proposed by Beaugrande and Dressler (1981) as "The Seven Standards of Textuality", which was afterwards restated and revisited by the same Beaugrande (2004; 2006), is the main model used to research into the text. These standards are cohesion, coherence, intentionality, acceptability, informativity, situationality and intertextuality. The first two, coherence and cohesion, are more closely related to the internal structure of the text, and the remaining five criteria are external to the text. Wodak (2008) noted that, on the one hand, purely linguistic research methods or closer to text linguistics regard as more relevant the first two criteria related to the inner construction of the text (text - grammar) and the other five external factors are seen as secondary. On the other hand, for most practitioners of Discourse Analysis, the external factors are the ones to be considered to play a fundamental role, and the inner standards are seen as a result of particular linguistic options.

To optimize the matching of the standards, we draw our attention to Pennycook's "Ways into Text" (2009) working model, which consists of a series of questions to frame an approach to critical text analysis. This method entails six main categories: 1) Pretextual Formations, 2) Contextual Influences, 3) Intratextual Constructions, 4) Intertextual Connections, 5) Subtextual Relations and 6) Posttextual Interpretations. Even if Pennycook never expected his model to resemble or to be used together with Beaugrande's standards, both aim, with different emphases at understanding what makes a text a text and, thus, complete our Critical Reading of Texts Model.

As a final point, we need to mention that this attempt to carefully systematize and consistently organize a Critical Reading of Texts model is an excursion into unveiling the ideologies in each reading passage and the materials as a whole unit. Notwithstanding, as several models have been engaged in dialog to generate one broader model, there are still several gaps that need to be overcome, as for example, the lack of a set of questions in Pennycook`s model to address Intentionality and the absence of an eighth standard that directly matches the Subtextual relation. Therefore, this model is still work in progress that needs further refinements in future investigations.

3. Corpus

The corpus for the analysis consisted of the seven reading passages taken from the materials provided by the Chilean Ministry of Education for adult secondary education, specifically the materials for the first and second years of regular secondary education. These seven reading passages appear in the four coursebooks used in the teaching and learning of English as a foreign language that can be found in the appendix. The coursebooks are available in http://www.mineduc.cl/index2.php?id_portal=19&id_seccion=4618&id_contenido=2468.

MINEDUC provides a set of four books for the first module of the English language course. Each book represents a learning unit included in the national curriculum. Book one is called "El inglés en la vida diaria"; in which there is only one reading passage titled "A family in England" (Text 1). Book number two is "All about you", where there are three readings, one about family, with no title (Text 2), another one about physical descriptions with "Listening" as title (Text 3), and the third one is a reading passage called "Cultural page" (Text 4), about the frequency of some proper names. Book three, "City and work", contains one text called "reading", dealing with city life and family (Text 5). The last textbook includes unit number four "Lunch time", with two reading

passages, the first with no name about personal routines (Text 6) and the second one called "Cultural page", including eating habits (Text 7).

For the purposes of this paper we have summarized the results from the application of the model in two charts, in Figures 2 and 3.

4. Overall analysis

The first and foremost demand made upon methodology is to systematize and organize schemes for specific modes of discursive work; in this specific analysis , a set of written texts. In order to work in this direction, it is necessary to demarcate boundaries for the results of the analysis, descriptions, and interpretations for each text enquired (Texts 1 to 7). We can remotely visualize how any methodical analysis could ever be based on analyzing or theorizing without taking a look at the bigger picture. Therefore, the approach constructed by the Critical Reading of Texts model needs to focus on an attentive and active study of authentic discourse as a whole to uncover the habitual sense-making procedures intended by the original producers of discourse, creating a more critical understanding of the hidden voices within the text.

The model is applied by interrogating the texts using simultaneously the seven standards of textuality, from the text-based ones (cohesion and coherence) to the discourse-related ones (intentionality, acceptability, informativity, situationality and intertextuality) and the questions in the Ways Into Texts model. As a last step, the text is inquired using the questions for Subtextual relations that would lead to the social context in which the textbooks are constructed and received.

4.1. Results

To show the results, we take a step back to appreciate the seven texts interacting as one; in this way, we can see them as a complete unit working as one larger discourse. The first chart in Figures 2a and 2b includes the three linguistic dimensions behind the textual architecture of the texts, which comprise Lexical Option, Grammatical Arrangement and Lexical Repetition. The detailed analysis in these three dimensions led to the grouping of the findings into the four categories illustrated in Figures 3a and 3b. For example, in terms of lexical option we found a recurrence of adjectives and nouns referring to male subjects with only positive attributions; as for grammatical arrangements, any time female and male constituents were together, the male one was in first and subject position whereas the female was secondary and in object position.

Associated to these two dimensions, lexical repetition of male references was always the case, except in Text 6.

Next, we may witness the ideological traces found in each text as part of a larger textual organization. We have put together a detailed chart showing the evidence manifested in the texts (Fig. 3), which is broken down into two sets of descriptors: in the vertical axis the texts analyzed, from 1 to 7, and in the horizontal one we catalog the ideological load into four columns: *Sexism*, *Capitalism*, *Conservatism* and *Cultural asymmetry*. These four main categories represent the recurring issues that emerged from the analysis.

4.2. Interpretation

Now that we have seen some of the results from the application of the Critical Reading of Texts model, we interpret the results shown in Figures 2 and 3 and add further examples to illustrate these interpretations. At the outset, we can mention that one of the consistent elements encountered in the majority of the texts analyzed is the sexist positioning. In five of the reading passages, namely from 1 to 5, men seem to be lionized and women diminished. This possible idealization of men is primarily carried out through particular lexical options. Among other constituents, the occupation assigned to male individuals is superior in prestige and power relations to that of women, such as in Text 1 where the woman is said to be a secretary, a submissive job, and the man a teacher, which is a power position endowed with authority. What is more, this may be reaffirmed by the incorporation of men as the first and prime subject in sentences where males and females are located together. In this same path, in Text 2, the same features are repeated, where female's position appears to be diminished, together with the contraction of the verb -to be- when talking about women and fully expressed when mentioning male features. In Text 3, we can see that males are described with positive adjectives and females with a mixture of positive and negative ones. Moreover, these interesting lexical options are not presented alone, but close to an intriguing grammatical structuring, this is -*be + always + ing*- ; a negatively loaded grammatical construction set to describe and thus stereotype only the women's behavior and not the men´s; this grammar construction is frequently used to describe annoying behavior.

Chart 1	Lexical option
Sexism	- Power related occupations are assigned to men and submissive ones to women. - There are more men than women mentioned. - Male last names are the only ones presented and these same are assigned to women. - Sexist concepts are chosen over the neutral terms at hand. - Positive words are used to describe men and a mixture of positive and negative to qualify women. - There are more words representing males than females. - Names of men have more characters (letters) than women's. - Extremely positive words are used to describe men's jobs and none to qualify women's. - Physical personal care words are only related to women, thus enhancing stereotypes. - Only material words are used to describe females' routines.
Capitalism	- Material load words are chosen instead of affective load ones. - Economic related concepts are linked with family relations. - Capitalistic and material words are chosen when there is the option to include affective loaded terms. - The capital city is the only one mentioned. When another city is mentioned is to assert that someone moved to the capital. - Show business industry words are selected as predominant and more important.
Conservatism	- A couple is only man and woman. - Married couples predominate. - Family is always related to children
Cultural asymmetry	- Among all the English language speaking countries only England is presented. - Anglo-Saxon concepts describing physical appearance are included. - British and American names are enhanced by including enormous numbers to describe them whereas Chilean names are succinctly described.

Figure 2a: *Summary of linguistic justification for four descriptors in the seven texts analyzed*

Grammatical arrangement	Repetition
- Men are located first position and before women. - Men are put in the front or near front of most of the sentences. - When the verb "to be" is used, this verb is contracted next to a female and fully expressed next to a male. - be + always + ing- is set to describe a woman's behavior. - Pictures are arranged to favor males.	- Men are repeated constantly as the main characters in five of the seven texts and women are put in this role only once. - Male names are repeated in several languages as common, no female name is mentioned as common.
- Material words are located before affective ones. - Work related elements are enhanced above family relations.	- Material and economic loaded words are constantly repeated. - Show business industry words are repeated. - Work is repeated constantly and used in its different grammatical categories (noun and verb)
	- One conception of family is found and repeated
- U.S people are shown in first position, before the Latin American ones.	- The content words British, England and American are consistently repeated through some of the texts.

Figure 2b: *Summary of linguistic justification for four descriptors in the seven texts analyzed.*

Chart 2	Sexism	Capitalism
Text 1	- Males are located in a higher position above females.	- The material world is placed over the emotional one. - Family is linked with economic elements and not with affection.
Text 2	- Male individuals are placed as more important than female. - Sexist stereotypes are included.	- Characters work in subservient service occupations, reticulating money but not generating concrete material value. - Unemployment of a fully functional individual is presented. - Capitalistic places are the prime element. - Only the capital city is mentioned
Text 3	- Specific standards of beauty are set. - The lionization of men is one of the main elements.	- Show business individuals are lionized.
Text 4	Males are put in a higher level in comparison with females.	
Text 5	- Men are located in a higher level compared to women.	- Work is located as more important than family life. - Material occupation is positioned over one that generates intangible knowledge.
Text 6	- A woman is the main character. - Physical stereotypes are assigned to women.	- Migrant movement to the central economic area is presented. - Work is the most important concept and the text goes around it. - Only material words are included in detriment of affective ones.
Text 7		- Capitalistic rituals are presented and enhanced. - Individual behaviors are put beneath family ones. - Home activities are disregarded in detriment of monetary transactions.

Figure 3a: *Summary of four descriptors in the seven texts analyzed*

	Conservatism	Cultural asymmetry
Text 1	- A married couple is the primal subject, including girls and boy as part of the family.	- English culture is positioned as the most relevant.
Text 2	- A married couple with children is presented, including girls and boys. - The father as the only economic support of the family.	
Text 3		- U.S. physical stereotypes are embedded. - Not U.S. origin individual has changed her appearance to match the northern stereotype. - U.S. individuals are located in a higher position over one of Latin origin.
Text 4		- European cultures, principally the British one, are set as more relevant. - Chilean cultural elements are put beneath outer ones which states that these are a copy of outside cultures.
Text 5	- A family is formed of a couple, a man and a woman, with three children, two boys and one girl. - Religious words are included in unnecessary contexts.	
Text 6		
Text 7		- The U.S. and the U.K. are considered as the world. - American and British cultures are put as more important.

Figure 3b: *Summary of four descriptors in the seven texts analyzed*

Another relevant element found in Texts 4 and 5 is the use of more male individuals as examples and as main characters or participants in the passages; some of their names even have more characters than women`s, creating what might come out to be a physical supremacy when reading the passages. Even if this last element strikes as too farfetched at first, it is still another interesting ingredient to the mix; by itself it may not mean anything, but it is part of what seems to be consistent positioning of men as superior. In Text 6, the only text with a female individual as the main character, she is apparently used to reinforce what looks as the stereotype of women, spending most of their time taking care of their personal appearance. Finally, in Text 7 there is no discernible element pointing to the superiority of men found in the six previous ones. As it is possible to perceive in Figure 2 the sexist load in the text seems to be mainly reinforced by some specific lexical options, together with, but in a minor quantity, the inclusion of a few grammatical arrangements, and words and structures repetition. In conclusion, we can assert that this series of texts appears to convey male chauvinist and sexist elements that lionize men, positioning them in a superior place and females as a minor complement.

Another significant distinguishable trait of the corpus examined is the constant and regular inclusion of what looks like capitalistic loaded elements. Among other matters, this is distinguished in six of the seven reading passages, which is quite interesting, as this is not a content explicitly proposed by the Chilean Ministry of Education. This category is a bit blurrier and more difficult to point out due to the complex organization of the capitalistic ideology; in this fashion, we encounter issues such as the idealization of materiality over emotions, service occupations, unemployment, centralization of resources, monetary relations and work as the activator of social relations. Initially, in Text 1, there exists a link between what Marx (1993) considers as an extremely capitalistic word, -rent- and the concept of *-family-* ,and the positioning of the material world above the affective one; this is mainly carried out through particular lexical selections. Text 2 stands out by, first, conveying the idea that unemployment of a fully functional human being is natural and, secondly, by glorifying the center of monetary transactions -shopping center- and including the capital city *-Santiago-* as the only relevant Chilean locality mentioned, thus expressing a centralized generation of monetary profits. All of this is achieved by choosing specific words related to the capitalistic conceptions, disregarding communitarian and emotional concepts. In this same line of analysis, we observe two things in Text 5: that work seems to be considered as more important than family and that the creation of material value is more important than the generation of knowledge. The former is accomplished by grammatically positioning the work related elements before family affective

relations and by repeating work related concepts, and the latter is crystallized through particular lexical choices, such as the inclusion of *-proud-* to praise the material work and none to describe the intellectual one. In Text 6, it is possible to see the inclusion of *-work-* as the prime constituent and a migrant movement from outer regions to the capital city *-Santiago-*; in addition, there are only material elements in a person`s routine in detriment of emotional or affective relations. Furthermore, in Text 7 we come across with what might be the highlighting of monetary exchanges over family rituals, together with the positioning of individual activities above collective actions and the idealization of work as the prime activity in a person's life. Even if the capitalistic ideological load is included through several lexical elements, this is also reinforced by arranging the grammatical structure to draw the attention of the reader to apparently capitalistic elements.

Following with the account of the two diagrams presented in figures 2 and 3, we can mention another descriptor: Conservatism. This characteristic did not emerge as consistently as the previous ones, but is as relevant. One of the main elements showing conservatism in the texts is the presence of only one conception of family in Texts 1, 2 and 5, where solely men and women couples are illustrated, each of them with children, including boys and girls; the rest of the possible types of families seem to be disregarded, such as single parents, gay couples or any other type of family. This is textually accomplished by choosing the lexical items that only allow this construction. Other significant conservative features are the inclusion of a man as the prime source of monetary income for the family in Text 2, which is also a sexist element, and the addition of -church- as one of the places in Text 5. These two last elements might not be included throughout the texts, but they become relevant when accompanied by the conservative building of -family- enhancing its traits. As a result, we can affirm that the conservative characteristics may be mainly introduced through lexical items and repetition, and not through grammatical arrangements.

Cultural asymmetry is another relevant category. What stands out from the analysis is the consistent inclusion of the U.S. and British cultures as positive and ideal. This issue might have to do with the fact that these texts are teaching the language primarily spoken in these communities which Kachru (1997) calls the Inner Circle; however, if we take English as an international language of communications there are plenty of other communities and cultures that are relevant and closer to Chilean learners of English, as also acknowledged by MacKay (2003). The cultural element can be read off from Texts 1, 3, 4 and 7, not only by the selection of particular lexical items, but also through repetition and grammatical structuring to a lesser extent. In Text 1, it is possible to see -England- as the outer context of the text that naturalizes the addition of this

European community as a target culture to be acquired. In the same way, in Text 3 we encounter the setting of Anglo-Saxon physical stereotypes enforced over the reader as what seems to be an ideal appearance that even a "famous" Latin American individual wants to achieve, locating U.S. citizens above the only Latino individual. This is accomplished basically through particular lexical items which personify the Anglo-Saxon physical characteristics. Additionally, in Text 4, we distinguish how the creator of the text positions British and other European cultures above the Chilean one, conveying the idea that the latter is not more than a resemblance of foreign cultures. Finally, in Text 7 we notice that British and American cultures are seen as the only relevant ones in the entire planet, when they are linked directly with the word -world- ; in this same way they are positioned as the model for the Chilean culture. Thus, this element is portrayed mainly through vocabulary and the prime cultures included, the ones from the countries part of the Inner Circle of English speaking countries.

Finally, we can observe that this series of texts is loaded with ideological elements. We encountered specific vocabulary, grammatical structuring and lexical repetition, among other particular mechanisms, all apparently pointing to the inclusion and possible imposition of sexist, capitalistic, conservative and cultural ideological ideals. In this sense, it is important to highlight that the most pervasive and persistent characteristic is sexism, roaming throughout most of the texts analyzed, which helps construct a political discourse that may naturalize the values and beliefs of the textbook producers. It is because of this that we suggest not to blindly accept and unquestionably use these reading passages as an educational tool in English language teaching, following a critical stance introduced by Phipps and Guilherme (2004) in the field of language teaching and political struggle that

> "refuses to place faith in the status quo of relations forged only in the dominant interests of global capitalism, of white hegemonic power, of world English as a supreme or first language, of a so-called 'first world', of patriarchal power and of heterosexuality" (p.2).

5. Conclusions

The analysis using the Critical Reading of Texts model corroborates that the texts scrutinized contain linguistic ideological traces, constituting which might be political discourse aimed at imposing identity and maintaining the current social order. The Chilean Ministry of Education represents and acts as a privileged group, apparently imposing one extremely particular view of the

world by means of specific discursive practices, not explicitly recognized and hidden within the discourse delivered in this series of textbooks for adult education. Therefore, this apparent harmless attempt to educate Chileans (and those seeking to become Chilean) into EFL embodies what seems to be a concealed desire to perpetuate an invariable view of society.

The reading passages deconstructed and categorized in this study proved that they cannot, and are certainly not, be analyzed or acknowledged as mere texts; they are complete discursive entities, worth considering not only from their linguistic dimension, but also from the social context surrounding their textual architecture and their multimodal nature (Farías et al 2011). Considering solely the internal textual constituencies would create a partial and insufficient analysis disregarding the real power and meaning embedded in the discourse and social dimensions of these reading passages. In this respect, the discursive construction of society, together with the distribution of power, make the social element of mammoth importance in the field of discourse analysis. As Paulo Freire asserts "Reading the world precedes reading the word and reading the word implies the continuity of reading the world" (1985, p. 11). Reading off these texts and examining them as discourse is, first and foremost, an act of recovering the knowledge of the world because for a total conscious understanding of a text we need to be aware of its social context; which, in this case, includes the injustices and inequalities of the social context in adult secondary education. As a result, the empowering of the common untrained reader in order to read critically these texts constitutes a weapon against domination and ideological imposition; thus, we are working towards incorporating some of these critically deconstructing procedures into the classroom.

Note

1 Some sections in this paper come from work in project DICYT 031351FF, Universidad de Santiago de Chile.

References

Adult Flexible Education (2015). Retrieved from http://www.mineduc.cl/index2.php?id_portal=19&id_seccion=4618&id contenido=24683

Alptekin, C. (1993). Target-language culture in EFL materials. *ELT Journal*, 47 (2). 136-143.

Beaugrande, R. de, & Dressler, W. (1981). *Introducción a la lingüística del texto.* Barcelona: Ariel.

Beaugrande, R. de (2006). Critical Discourse Analysis: History, ideology, methodology. *Studies in Language and Capitalism* 1, 29-56.

Beaugrande, R. de (2007). Discourse Studies and the Ideology of 'Liberalism'. In T. van Dijk (ed.), *Discourse Studies* (pp. 21-57) London: SAGE.

Fairclough, N. (1992). *Discourse and social change.* London: Polity Press.

Fairclough, N. & Wodak, R. (2001). Análisis crítico del discurso. In T. van Dijk (Comp.) *El Discurso como Interacción Social* (pp. 367-404). Barcelona: Gedisa.

Farías, M., Obilinovic, K. & Orrego, R. (2011). Engaging multimodal learning and second/foreign language education in dialog. *Trabalhos em linguística aplicada* 50 (1), 133-151.

Freire, P. (1970). *Pedagogia do oprimido*. New York: Herder & Herder.

Freire, P. (1985). *A Importância do Ato de Ler: Em Três Artigos Que Se Completam* (11th ed). São Paulo: Cortez.

Foro Nacional Educación de Calidad para Todos. (2009). *Propuestas Para Fortalecer Las Políticas Educativas Dirigidas A Jóvenes Y Adultos En Chile Recogidas Con Ocasión De La semana De Acción Mundial Por La Educación 2009*. Retrieved from http://ww2.educarchile.cl/UserFiles/P0001/File/CR_ Articulos/ PROPUESTA%20SEMANA%20EDUCACION%2022.4.09. pdf

Godoy, W. (2014). Differences between ELT textbooks and English language corpora: A quick look into the Chilean context. *The Language, Education and Culture Journal*, 2, 1-8.

Hegel, G. W. F. (1999). The German Constitution. In L. Dickey, & H.B. Nisbet (eds.), *Hegel: Political Writings* (chapter II, section 1, The Armed Forces). Cambridge: Cambridge University Press. (Original work published 1802).

Huckin, T., Andrus, J. & Clary-Lemon, J. (2002). Critical Discourse Analysis and Rhetoric and Composition. *National Council of Teachers of English*, 64 (1), 107-129.

Kachru, B. B. (1997). World Englishes and English-using communities. *Annual Review of Applied Linguistics*, *17*, 66-87.

Kingsley, B. & Kachru, B. (2006). *World Englishes. Critical concepts in linguistics*. London: Routledge.

Marx, K. (1993). *Capital: A Critique of Political Economy, Vol. 3*. London: Penguin Classics.

Mckay, S. (2003). Towards an Appropriate EIL Pedagogy. Re-examining common ELT assumptions. *International Journal of Applied Linguistics* 13 (1), 1-22.

MINEDUC (2005). *A study of the use of textbooks in secondary levels*. Retrieved from http://portal.textosescolares.cl/imagen/File/biblioteca/Estudio_textosescolares_media_2005.pdf.

Méndez García, M. (2005). International and intercultural issues in English teaching textbooks: the case of Spain. *Intercultural Education*, 16 (1), 57-68.

Pennycook, A. (2009). Ways into Texts. (Unpublished). Used in "Análisis del Discurso" course, Universidad de Santiago de Chile.

Phipps, A., & Guilherme, M. (2004). Introduction. In A. Phipps, & M. Guilherme (eds.). Critical Pedagogy: Political Approaches to Language and Intercultural Communication (pp. 2-6) Sydney: Multilingual Matters Ltd.

Roshan, S. (2014). A Critical Comparative Evaluation of English Course Books in EFL Context. *Journal of Studies in Education,* 4 (1), 172-179.

Shi, Z. (2000). Ideology and culture behind an English textbook for Chinese universities, *Asian Englishes*, 2 (2), 87-101.

Wodak, R. (2008). Introduction: discourse studies –important concepts and terms. In Wodak, R. & Krzyzanowski, M. (eds.). *Qualitative Discourse Analysis in the Social Sciences* (pp. 1-29). Basingstoke: Palgrave Macmillan.

Appendix

Reading passage 1

[0] A family in England

[1] Alex and Salle Brown live in Manchester, in the north of England, since 1999.
[2] Alex is a teacher and Sally works as a secretary. [3] They have two children, Peter and Helen. [4] Peter is twelve and Helen is ten. [5] They live in a modern house. [6] Downstairs, they have a kitchen and a living/dinningroom. [7] Upstairs, they have three bedrooms and one bathroom. [8] They rent the house. [9] They pay about three hundred and sixty pounds for it.

[10] They usually get up at six o`clock in the morning. [11] After having breakfast at eight they leave the house.

Reading passage 2

[0] Hello! [1] I'm Rodrigo Ortega. [2] I'm from Mendoza, Argentina, but my parents are from Santiago. [3] They are Chilean. [4] I'm twenty three years old and I'm a salesman in a shoe-shop in a shopping centre.

[5] My father is a mechanic, but he is not working now. [6] His name is Pedro.

[7] My mother is a housewife. [8] Her name's Rosa.

[9] My sister is seven and my brother is fifteen. [10] Their names are Antonella and Piero. [11] They are students.

[12] I also live with my uncle, Juan. [13] He is my mother's brother. [14] He is divorced and he lives with my cousins Camilo and Jimena. [15] My grandfather, who also lived with us, died last month.

Reading passage 3

[1] He is from U.S.A. [2] He`s a famous and very good-looking actor. [3] He has got blond hair, blue eyes, little nose, and a beautiful mouth and smile.

[4] She`s a very good singer. [5] She`s quite irreverent. [6] She`s always doing something extravagant. [7] She has got blond hair, green eyes, little nose and a sensual mouth.

[8] She`s a singer too. [9] She is from Colombia. [10] She sings and dances very well. [11] She has got long, black hair, but now she has blond and curly hair. [12] She has got a big nose and mouth.

Reading passage 4

[0]Names

[1]There are thousands of different names in Chile. [2]Some are from Spain, others are taken from other cultures. [3]Just a few are really from Chile. [4]

There are always some fashionable names. [5]Nowadays there are a lot of boys and girls named Nicolás, Sebastián, Ignacio, Matías, Catalina, Javiera, etc. [6]Some common names are very similar in different languages. [7]For example Juan in Spanish is John in English, Giovanni in Italian and Jean in French. [8] In Britain, the most common surname is Smith (over 7.000.000 in Britain and 18.000.000 in America). [9] In fact, there are nearly 30.000 people in Britain called John Smith.

Reading passage 5

[1]Mauricio and Anna are living in a house in the suburbs in Santiago. [2] There are five people in the family; the couple and three children. [3] Anna is a primary school teacher. [4]Her work is within twenty minutes from the house. [5] On the way to school there is a church, a newstand, houses and a park. [6] At the end of the park crossing the street you can see the school.
[7]Now, Mauricio is working at home. [8] He is making a handmade piece of furniture. [9]He is a craftsman. [10] The show room and the joiner's workshop are in the backyard. [11] In Mauricio and Anna's home there is a lot of furniture made by Mauricio's hands. [12] In the living room there is a table and two armchairs. [13] In the kitchen there are two cupboards. [14]In the bedroom there is a beautiful carved bed.
[15]Ana is very proud of Mauricio's work.
[16]When Anna arrives home everybody in the family is doing something. [17] Sebastian, the youngest son, is cleaning his room. [18] Maria, their daughter, is doing the shopping at the supermarket. [19] And Mauricio junior, the eldest son, is doing the dishes in the kitchen.

Reading passage 6

[1] Hello. [2] My name is Vicky. [3] I'm from Valdivia, but I live in Santiago. [4] I work from Monday to Friday in a factory. [5] I get up at six every morning. [6] I take a shower. [7] I get dressed. [8] I put make up. [9] I comb and dry my hair. [10] Then I have breakfast. [11] That is the best time in the morning. [12] I drink a cup of coffee to wake up and a glass of juice. [13] I eat some fruit, a slice of bread and butter or jam. [14] Then I'm ready to start the day. [15] I leave home at seven o'clock. [16] I go to work by bus. [17] I arrive at work at five to eight.

Reading passage 7

[0] Cultural page

[1] People eat different kind of food around the world. [2] What do you usually eat as your first meal? [3] Probably your answer is a cup of tea or coffee and milk, bread and butter.

[4] Chilean breakfast is quite different from American or British breakfast.

[5] American people have fruit juice, coffee, toasts, cereals, muffins, eggs and bacon. [6] British people have beans and tomatoes on toasts. [7] For them this is the main meal.

[8] Chilean lunch is usually at two in the afternoon. [9] It is the most important meal. [10] They eat one or two dishes and dessert. [11] Well, they used to. [12] For the last years, people usually don't have time to eat lunch, so they eat fast food: a sandwich, a hot dog, chicken wings, chicken and chips in a fast food restaurant.